

The Brooklyn Jewish Center Review

**BRITAIN'S POLICY IN PALESTINE—DOES IT WORK? IS IT
SUCCESSFUL?**

**RABBI ABRAHAM ISAAC HA-KOHEN KOOK—HIS GREATNESS
AND UNIQUENESS**

WAR IN ERETZ ISRAEL

**IT MAY BE JUST AS WELL THERE
WERE FEW JEWS IN THE
OLYMPICS**

DIGEST OF VITAL JEWISH NEWS

SEPTEMBER

1936

Rosh Hashonah Greetings from the

Consolidated Taxpayers Mutual Insurance Company

HARRY STRONGIN, President

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FINANCIAL STATEMENT

AS OF JUNE 30, 1936

ASSETS

Cash in Banks and Office.....	\$117,518.64
Cash held in trust by N. Y. Ins. Dept.....	15,384.30
Bonds	67,605.78
U. S. Government.....	\$48,589.79
Municipal (N. Y. City).....	19,015.99
(Valuations on N. Y. Insurance Dept. Basis)	
First Mortgage Loans (N.Y.C. Real Estate)	235,066.00
Real Estate (N. Y. City).....	92,300.00
Premiums All Under 90 Days.....	67,346.61
Accrued Interest and Other Assets.....	14,065.20
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	\$609,286.53

LIABILITIES

Reserve for Losses and Loss Expense.....	\$276,544.00
(This is a fund to meet payments not yet due on accidents which have already occurred and the expenses in connection therewith.)	
Reserve for Unearned Premiums.....	139,815.70
(This represents premiums not earned as of the date of this statement.)	
Reserve for Taxes, Expenses and Miscellaneous Liabilities	9,662.30
Voluntary Contingency Reserve.....	63,000.00
Surplus to Policyholders.....	120,264.53
	<hr/>
	\$609,286.53

On the basis of June 30, 1936 Market Quotations for all Bonds owned, the Company's Total Assets would be increased to \$612,914.12 and Surplus to \$123,892.12.

— WRITES —

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BROOKLYN JEWISH CENTER REVIEW

Vol. XVII

SEPTEMBER, 1936 - TISHRI, 5697

No. 2

THE BOOK OF LIFE AND THE BOOK OF DEATH

A Rosh Hashonah Message

In the fancy of the ancient sages, the picture was conceived of two books that opened for every individual on Rosh Hashonah,—a Book of Life and a Book of Death. On that day the inscription was set down as to who was destined for life and who for death.

Though the product of poetic fancy, how very true in fact this picture is. Each and every one of us can help to ordain for ourselves a year of real living or a year of spiritual death. We have the destiny of our lives in our own keeping.

But even more than in our individual lives is this conception true as applied to our people. The Book of Life and the Book of Death lie open before the Jew. On the one side, all the forces of devilish destruction are arrayed to inscribe his name in the Book of Death. On the other hand stand those Jews who have loyalty in their hearts and faithful devotion in their souls, determined to inscribe the Jew in the Book of Immortal Life. Rosh Hashonah is the challenge to every Jew: on which of the two books are you helping destiny to inscribe the name of the Jew?

God grant that each and every one in our Brooklyn Jewish Center realize the significance of this challenge and learn to win for himself and for all our people an abiding role in the Book of Life.

WILL BRITAIN BETRAY US?

As the *Review* goes to press, rumors are current that the Palestine Government will suspend Jewish immigration to Palestine during the investigation that is to be undertaken by the Royal Commission. We cannot believe that Great Britain would so betray her trust as the mandatory power. In the mandate, which she has accepted from the League of Nations, she undertook to do all in her power "to facilitate"

the creation of the Jewish National Home. Stopping Jewish immigration, even temporarily, would be a direct violation of this trust that she assumed.

But more than that. Such action would mean surrender to Arab terrorism, and would serve as an encouragement to the organized bandits, that by means of terror and bloodshed they can force the hand of England. It would nullify in advance any ruling or action by the Royal Commission, because the Arabs, if not satisfied with these rulings, would renew their acts of terrorism.

There is only one way for Britain to act: to do her utmost to put an end to the acts of banditry, to show these terrorists that she means to fight them to the bitter end. It is inconceivable that these irresponsible terrorists can not be overpowered by the British military forces. England, having displayed leniency and accomplished nothing, must now change her policy and with force and determination restore order and safety. There is no doubt that the large majority of Arabs would welcome a return of normalcy, and in their hearts would hail the British conquest of the murderous bandits, who have brought terror to their lives as well as to the lives of the Jews.

The Jews not only of Palestine but throughout the world have always had faith in the integrity of purpose of Great Britain. They rejoiced that the mandate was granted to her, because they felt a spiritual kinship with British Idealism. We cannot believe that England would do aught to betray that faith!

—I. H. L.

A SPLENDID IMPROVEMENT

MEMBERS of the Center and others visiting our building will be agreeable surprised at the renovations made in the Prayer Room during the past few months.

It has always occurred to us that through some unknown reason this portion of the building was somehow overlooked. The builders and those

who had charge of equipping the institution did a magnificent and complete job,—except for the *Beth Hamedrash*. It remained for our active Sisterhood to assume the task of making good this deficiency.

Several years ago, at the behest of its former president, Mrs. Phillip Brenner, the organization undertook to conduct several functions, the proceeds of which were to be used towards that purpose. Adverse conditions in the institution made it necessary to postpone the carrying out of the original plans.

Last Spring the members of the Sisterhood, inspired by their new leader, Mrs. Albert Witty, proceeded with the work of installing pews in the Prayer Room, a new ark railing, etc. The result is that the newly renovated *Beth Hamedrash* is equal to the finest in the city. The children using this place for worship on the Sabbath and on Holidays will be thrilled with its beauty and coziness. In addition, it will provide an added income to the Center through its rental for wedding ceremonies whenever the attendance is not large enough to warrant the use of the Synagogue.

The officers and members of the Sisterhood deserve our sincere appreciation for having initiated and carried out this most needed improvement in our building.

Members of the Editorial Board

for the Review

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The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y. Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1. per year.

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WAR IN PALESTINE

By MORDECAI HALEVI

(*Mr. Halevi recently returned from a two year stay in Palestine. An analysis of the situation there, based on his observations, will appear in an early issue of the Review.*)

THE problem of Eretz Israel is now more than ever the central problem of the entire Jewish world, with the sole exemption perhaps of Russian Jewry. This does not in any way purport to deprecate the importance of the local problems of each respective community, the American above all. But the very complicated situations in every country, as far as we are concerned, are intricately bound by the solution of the Eretz Israel problem, whether we wish it or not. This is undoubtedly the opinion of the Yishuv. It is, I believe, also the belief of the larger part of Jewish world opinion as witnessed by the resolutions passed upon at the recently held World Jewish Congress. It is only imperative that this view becomes part and parcel of every individual Jew so that he may live and act accordingly.

Eretz Israel, as a practical solution to the problem of our dispersion, has reached a point where we must either continue to go up and on, or go down. What is taking place in Palestine now is not a relentless pogrom, the kind we knew in Russia, and the kind the Jews of Poland and Roumania know today, though the appearance of the bloody happenings is similar. In Palestine there is a veritable war, with all the attributes and consequences of war, not so much against the present Yishuv as against the united will of all Israel to gain a foothold under the sun.

If we fail in this unequal struggle the present Jewish population in Eretz Israel—strange as it may seem—will not be the loser at all, it will remain a compact group of several hundred thousand strong with more or less defined rights and privileges. However, it will cease to be the haven for the hundreds of thousands, and perhaps future millions, of our refugees, who knock at its doors. It will be a new Golus land, under Arab dominion, for better or for worse, but no more the future Eretz Israel. What follows is, that the Yishuv is to be considered the vanguard, the army on the actual battlefield, struggling, fighting, suffering for all of us, while we here must supply the means to strengthen it.

Lastly, the Yishuv, this valiant army of ours at the front, has proven itself worthy of our admiration in every respect because of the way it has carried out the heavy task placed upon its shoulders. Fearlessly and courageously it guards our positions, continuing its peaceful and fruitful work despite the vicissitudes of war without abatement. Thousands of trees are torn out—new ones are planted in their stead; crops are burned down—fresh green plants shoot forth to cloth the bleak fields; buildings are destroyed—stronger and larger ones are being built in their places; the wounded are counted in the hundreds, and eighty heroes lost their lives,—yet more and more fill their vacant posts, ready to fall if necessary, in their turn; feelings of bitterness

against the faithless protector and humanly natural outcries for revenge against the cruel foe are powerfully suppressed in the hope of thus better serving the cause and interests of our people. This stoicism and bravery of Eretz Israel Jewry throughout the months of bloodshed, testify to the unmistakable power of our homeland to rejuvenate and reinvigorate our very nature, which was bent down during the many ages of servile life in the various Golus lands.

From over there our brethren send to us a message of trust and hope in the final outcome of this struggle. From us they rightfully demand that we enlist ourselves wholly and wholeheartedly in behalf of the common cause of saving Eretz Israel for Ani Israel.

"AQUITANIA" SOLD TO JEWS

THIS really happened, and if it has not been relayed to the four corners of the earth it is the fault of Mr. Louis J. Gribetz, who was too close to the incident and didn't take advantage of the eager presence of ship news reporters.

On Friday, the 28th of August, Mr. Gribetz was strolling along one of the decks of the liner "Aquitania," homeward bound from the World Jewish Congress sessions in Geneva, when he met Mr. Leonard Lippman. Mr. Lippman is a young Englishman who supervises *kashruth* on board the ship, and Mr. Lippman told Mr. Gribetz the following amazing tale:

Earlier that day Mr. Lippman had been summoned by the Captain. When he came into his office he found a bearded Jewish gentleman trying to make himself clear to the commander.

"Mr. Lippman," said the latter, "please translate every word that man says."

Mr. Lippman turned to the Jew and listened. Almost at once he appeared staggered. Then he entered into a rapid debate in Yiddish.

"Mr. Lippman," broke in the Captain, "don't argue. Tell me what he wants."

Mr. Lippman looked at his master blankly.

"He wants," he said after considerable hesitation, "to buy the ship."

The Captain stared. Almost automatically he kept his peace as Mr. Lippman again tackled the Jew. Finally Mr. Lippman had acquainted himself sufficiently with the situation to render an intelligent report.

According to the Hebraic law, he said, Jews were not allowed to carry their prayer shawls and other personal belongings to the synagogue for services unless they were on their own property. Thus the bearded Jewish passenger, representing his devout compatriots on board, wanted to buy the Aquitania for twenty-four hours beginning this Friday evening, so that they could attend Sabbath services.

The Captain was perplexed.

"But it's very simple," said the Jew. "You just take hold of a corner of my coat tail and I'll say the proper prayer. That will effect the sale."

"I can't do that," protested the Captain. "I'm responsible to my company. How do I know what legal complications this might result in?"

Patiently the Jew, through Mr. Lippman,

(Continued on Page 26)

BRITAIN'S POLICY IN PALESTINE – IS IT SUCCESSFUL? DOES IT WORK?

By WILLIAM I. SIEGEL

STATESCRAFT—the art of government through formulation of policy—has historically had two actual, if not always conscious, bases. The moral basis, grounded on a sincere recognition of correlative rights and duties and a scrupulous respect for national and international obligations, has been unfortunately so rare as to create remote and almost inaccessible pinnacles of emulation. The contrary, and immoral, basis has all too usually been the background of government and diplomacy. Machiavelli, Metternich and Tallyrand have far outweighed in influence Gladstone and Wilson.

Whether, however, a particular example of statescraft be moral or immoral may—indeed, amid the exigent problems of daily life, must—usually be left to the debate of the historians and the abstractions of philosophers. The contemporary world can read only as it runs and must be satisfied to ask of the policy: Is it successful? Does it work? Does it serve well the interest which is its master motive? And when the conclusion is that it does not, and more especially when the policy is both unsuccessful and immoral, then has statescraft sadly reached its very nadir.

British policy in Palestine is justly subject to such condemnation. Legally and morally it is indefensible. Practically and currently it produces great harm. Viewed in historic perspective it is inadequate and therefore false. Weighed in the balance of its own intent it defeats its own aims.

It must be remembered as a primary basis of appraisal that Great Britain has in the Holy Land no rights acquired either by purchase or by conquest. The legal basis of its tenure (and so correspondingly the conditioning moral factor of its obligation) is to be found solely in its Mandate from the League of Nations. Great Britain is in Palestine a trustee for the civilized world and its duties as trustee are specifically set forth, delimited and emphasized in the Mandate as the fiduciary instrument. In that document it is stipulated that "Palestine is to be placed under such political administrative and economic conditions as will secure the establishment of the Jewish National Home and the development

of self governing institutions . . . Jewish emigration under suitable conditions is to be facilitated and close settlement by Jews on the land 'including State lands and waste lands' is to be encouraged". Some statesman, in a bit of sophistic pleasantry, described language as being a means for concealing thought. It would need to be a most involved sophistry (which even then would fail in the attempt) to conceal or obfuscate the clarity of this declaration or to contort its meaning. Were the private trustee to be called to account in a Court of Equity under such a deed of trust no one can doubt what the Court's construction would be. What can be said of Great Britain, called to accountability in the forum of an enlightened world-opinion?

The answer is at one and the same time obvious and unflattering to British conceptions of international morality. The Jew may perhaps be an interested witness and therefore at least partially disqualified. Other testimony, however, is ample. Indeed, fact is the truest and most revealing witness. England has signally failed to honor the legal (and therefore, *pari-passu*, the moral) obligations of its fiduciary relationship to Palestine. England has not facilitated Jewish emigration. England has not facilitated the establishment of the Jewish National Home. To the contrary, and with such persistence as to indicate a purpose, England has hindered and hampered the achievement of these ends and in so doing has fostered and brought to bloom a Dead Sea fruit of murder and arson which has not only adversely affected the legitimate hopes of the Jewish people but has at the same time injured British interests and prestige.

It would serve no good purpose to particularize in this place a bill of indictment. The record of the generation gone since the formulation of the Mandate has passed into history. With it have passed beyond a possibility of erasure all the instances of British opposition to Jewish labor and sacrifice and all the petty and short-sighted acts of obstruction of British officialdom. Embalmed in the amber of history the record lies in clear sight for the ap-

praisal and for the condemnation of mankind.

The constant and parrot-like repetition of Britain's attempted self-exculpation has lent no weight to it and has lessened by not a degree its inherent falsity. What is Britain's *apologia sua facta*? It is in brief that she does not honor the Mandate and observe its terms because she cannot do so. The Empire with its congregations of Mohammedan colonies can undertake no broad policy and no lesser detail of policy in regard to Palestine which may offend its Arabs or their related Mohammedans anywhere in the Empire on which the sun never sets.

In a Court of Equity it would be childishly simple to demolish such a defense. A trustee whose self-interest conflicts with his trust must not accept the trust. As early as Biblical times we have had the wise maxim that no man can serve two masters.

Nor is the argument exclusively analogical. At the close of the World War other powers, notably France and Italy, would eagerly have accepted the Mandate. England's acceptance was by no means motivated by an exclusive altruistic interest in the Jew. The ancient British faculty of common sense and the present British necessity were very much involved in the decision. The location of the Suez Canal—that central ganglion in the nerve system of Imperial communication and defense—made control of Palestine imperatively necessary for England. Whatever Jewry may owe to Britain in Palestine (be the debt great or small, sweet or bitter) it owes primarily to British caution and not to British generosity.

We must conclude therefore that British statesmanship in Palestine has been immoral for the very reason that it has been illegal. Has it at least the merit—the British merit—of having been, and being, successful in the advancement of British interests? Let us paraphrase Polonius and ask whether Britain, having been untrue to others, has at least been true to itself?

There is a quality of retributive justice
(Continued on next Page)

tice in the negative answer that Great Britain's misfeasance as a fiduciary has already brought its own penalty. (Sad it is, of course, that the Jew, innocent of the cause, has suffered more severely in the effect). We have adverted before to Palestine's geographical relationship to the Empire. It is elementary and obvious that such geographic position makes it highly important to the Empire that there be developed in Palestine a peaceful and progressive populace which should give the Empire no cause, by internal dissension and disturbance, to fear an upset of balance. It is doubly important to an Empire which rules by force alone in large portions of its dominions that at its very heart there be a populace loyal to the Empire and grateful to it for a record of honorable and equitable treatment. England had an opportunity to create such loyalty among the Jews in Palestine twenty years ago and ten years ago and even a year ago. One wonders if it has irretrievably forfeited the opportunity because of its maladroit management of events during those one and ten and twenty years. Prophecy is of no value in searching for the answer. Indeed an answer itself may be of no value. Far more important is a correct evaluation of the events themselves. Much more necessary is a study of the factors underlying these events. For by proper diagnosis it may become possible to discover not merely a palliative or a panacea but a lasting and effective remedy.

We advance the opinion that Britain's error in Palestine has been born of two misconceptions. One previously touched on is the belief that there is a unity of blood and religion between the Arab and the generality of Britain's Mohammedan subjects, which unity generates a bond between, let us say, Palestine and India. An umbilical cord, forsooth, that stretches a thousand miles or more! Equally erroneous is the belief so devoutly held by the Colonial Office that the Grand Mufti and his fellow politicians truly express the political ambition of the Arab—that, to point the problem, the arson and murder and pillage of Easter of 1929 and the last six months are the physical manifestation of Arab nationalism and Arab desire for freedom from Jewish participation in Palestinian life. (Parenthetically it may be observed that the Colonial Office should not be too severely censured for the error. Other instances are not lacking in the current world in which the ful-

minations of a vocal minority are mistaken for the voice of an entire people and accorded the respect due only to the true will of the people.)

Nothing could be wider of the mark and further from the fact. The truth is simple. (And yet how simple it is to complicate for special purposes the simple truth!) For a thousand years there have been in Palestine but two classes, the Effendi and the Fellaheen, the one percent of very rich land owners and the miserably poor and almost enslaved mass of peasantry. In the early years of this century the former had enjoyed at the expense of the latter class all the privileges of absentee landlordism. The undernourished land itself and the driven Fellah existed only to furnish the means for the luxury and the license of the upper class in European capitals. In the generation of Jewish development the benefits of the accompanying Renaissance have accrued in full measure to the Fellaheen as well as to the Jew. Their economic condition has been immeasurably improved. Education has to a notable degree replaced illiteracy. The complexion of the mass has changed and with it has altered the *Weltanschaung* of the individual. The supine acceptance of Effendi supremacy which in former years marked the relations between the classes is going—perhaps has entirely gone. The superior class realizes that it is the liberating influence

of Jewish thought and example, of Jewish money and opportunity, which has worked the change. To stave off the inevitable destruction of its supremacy; to defer the complete enlightenment of the Fellaheen; to retain as long as possible the actuality or even the shreds of its special privilege: these are its desperate aims. And thus to set back the hands of history, the class has hesitated at the use of no means whatever. The mobs of the last six months are its hirelings and mercenaries. The violence which has occurred is but a cloak used to fool western liberalism with the false slogan of self-determination. Beyond it all is the grim battle of a dying regime for the perpetuation—and if that be impossible for the partial salvation—of anciently developed privilege. The body of Arabs neither desires nor participates in the mummery and earnestly hopes for its end.

Were Britain courageous it would speedily solve this problem, and properly. The sole answer to any wrong is emphasis on right. The only shield to force is *Law*. The trustee must at all times assert and obey his trust. Instead Britain has played Fabius without either the strategy of Fabius or his success. To Arab violence and intrigue in the past it has successively offered tentative and blundering concessions: unreasonable restriction of immigration, insufficient allocation of public funds, the proposed Legislative Council. And now as perhaps the crowning weakness it has set up the Commission of Inquiry as a further means of postponing decision and action.

FORGOTTEN THE OLD AGONIES

By Irving Bard

HE is a slight hopping figure, for a moment seen and then lost in the mass of moving men. He is drawn aside by the strong voices of the vendors to look upon their wares. He peers at the faces about him and their strangeness does not frighten him.

He flutters about like a captured bird that thinks to escape its dire destiny. . . .

There is a pathetic eagerness in that frail little body. He is caught in the vast current of energy which swims through the multitude and his body swells with vital ambition. Life, reborn, pants within him and its old agonies are forgotten.

He is like a simple and curious little child, this silent, crippled, old Jew who limps on his crutches.

Jews have good reason to regard British commissions with suspicion. Such fruit as the Passfield White Paper creates no appetite for future tidbits of investigative impartiality. It is both impossible and undesirable to prophecy concerning the potential results of the present Commission's labor or even with respect to the point of view with which it embarks on its course. One comforting circumstance, however, there is. British prestige has recently, in the Ethiopian episode, suffered a desperate blow. The spectacle of mighty Britain either bluffed or forced (and it is difficult to judge which would be more detrimental to that prestige) into diplomatic retreat by Italy has been a new departure in history. The effect on British morale has been tremendous; and, worse for Britain, the shock to its hold on the restive colonies of the Empire has been

(Continued on Page 17)

RABBI ABRAHAM ISAAC HAKOHEN KOOK— HIS GREATNESS AND UNIQUENESS

By DR. ISRAEL H. LEVINTHAL

A TRIBUTE ON HIS YAHRZEIT, ELUL 3rd

A YEAR has already passed since a cruel death snatched from our midst that great and beloved leader of our people, one of the spiritual giants in the Jewish world,—the sainted Rabbi Abraham Isaac Ha-Kohen Kook, Chief Rabbi of Palestine. But time has only intensified the realization of the greatness of the loss that we have sustained.

It seems as if the curse of the *Tochecho* has come to pass in Jewish life. In that Biblical chapter, in which are enumerated all the curses that were threatened upon a back-sliding people, there is this one: "And I shall break the pride of your strength!" (Leviticus 26.19.) "What is meant by 'the pride of your strength'?" ask the ancient sages. And they answer: "By the words 'pride of your strength', God meant 'the great men in Judah'!" (Gittin 37-a.) Yea, the "pride of our strength" has been broken. Just about a year preceding the death of Rabbi Kook, we were stunned by the news that Bialik, the greatest poet of Israel since Judah Halevi, had been taken from us; and now Rabbi Kook, master in the field of Torah, is no more. If Bialik was the Judah Halevi of our day, Rabbi Kook was the Moses Maimonides; if Bialik was the David, the sweet singer in Israel, then Rabbi Kook was the giver of the ancient Law to his people.

In reality however,—and herein lies the uniqueness and the greatness of these men — each combined both of these gifts. Bialik was master of the *Haggadah*, the poetic folk-lore of our literature, but he knew how to appreciate also the *Halacha*, and to evaluate the role of Torah in Jewish Life. Rabbi Kook was a recognized master in the field of the *Halacha*—the legal literature of the Jew,—but he was equally the master of the *Haggadah*. In fact, he differed from most of his colleagues in that he developed a whole science in the study of *Haggadah*. No wonder that both these men so loved each other, so appreciated each other's greatness, and spoke so highly of each other's achievements! As one great Hebrew writer expressed himself,

"The *Shirah*, the poetry of Bialik was *Torah*; and the *Torah* of Rabbi Kook was *Shirah*!"

It is difficult to evaluate properly the life work of Rabbi Kook within the compass of a few pages. He achieved fame already in his youth, when he was Rabbi in leading communities in Russia; but his real greatness came in the last thirty-one years of his life, when he lived in his beloved *Eretz Israel*. Of him, too, it may be said as the eulogist spoke at the death of Rav Zeira: "The land of Shinar conceived him and gave him birth; but it was the glorious land, Palestine, that raised this object of her delight" (Megillah 6a). Russia was the scene of his early activities; it was Palestine, however, that gave lustre to his fame, that raised him to the loftiest heights of greatness, and that made him the delight of all his people.

His greatness and his uniqueness consisted primarily in his many-sidedness. There are other Rabbis who may have been his equal in the mastery of Torah; but their eminence stopped at this very point. His knowledge seemed to be limitless. He was a mystic as well as a Talmudist; and the mysteries of the Kabbalah and the Zohar were as familiar to him as were the laws of the Talmud. In fact, one cannot understand much of his personality unless one realizes how much it was saturated with this mysticism. He was a philosopher in the truest sense of the word, and many of his writings, if translated into a modern tongue, would have placed him high in the field of mystic philosophy. He was even a poet, and wrote a beautiful religious poem which he hoped would be sung by Jews throughout the world together with the *Hatikvah*. He was not strange to the researches of science and had a great reverence for the scientific worker and thinker. He was the real *Ish Eshkolot*, which the Rabbis translated as *Ish She-ha-kol Bo*, "the man in whom everything is to be found" (Sotah 47b),—who possesses every gift that can come from Nature's cornucopia. "When R. Elazar, the son of R. Shimeon died, the men of his

generation referred to him the phrase, 'With all the powders of the merchant' (Song of Songs 3.6), because R. Elazar was Karaya, *Ve-tanayah*, *Upaitan*, *Vedarshan*, — master in Scriptures, master in Rabbinics, great as a poet and great as a preacher" (Leviticus Rabbah 30.1). Even so may it be said of Rabbi Kook, — he was bedecked "with all the powders of the merchant" in spiritual and intellectual wares.

His very preaching was remarkable. I had the privilege of hearing him preach and speak on a number of occasions while I was in Palestine during my two visits. Rarely have I seen or heard a preacher who could so hold an audience spell-bound as he did. And he was not an orator, in the ordinary meaning of that word. He had brilliance, depth, sympathy and understanding. He would oft times start with the enunciation of a simple law, and then, with the artistry of a master, he would transform that law into a poem, and the poem into life!

His greatness, however, must be explained in other spheres beside his vast erudition. First and foremost is his saintly character. Humility was one of his chief virtues, and it was again and again evidenced in his attitude towards opponents. He was often bitterly attacked and denounced, alas, by those who should have been the first among his adherents. He, however, never permitted any of his followers to utter one unkind word towards any of his opponents. "They are mistaken", he would say of these antagonists, "but they are not wilfully bad. They mean well, therefore, they deserve our respect!" His gentleness, his considerateness towards all, was recognized by everyone who came in contact with him. The story is told that when he was taken to the hospital a few days before his death the month of Elul was ushered in, and, as is the custom during that month, he asked that the *Shofar* be sounded for him. His physicians, however, were afraid of his reaction to the blowing of the *Shofar*, since he was in such an enfeebled condition, and gave orders

(Continued on next Page)

that it should not be done. Rabbi Kook, however, insisted, since he did not want to depart, even in sickness, from his accustomed adherence to all the laws and customs of his faith. One of his rabbinic friends, standing at his side, ventured the opinion, "But Rabbi, the sounding of the *Shofar* here may disturb other patients in adjoining rooms!" — and Rabbi Kook instantly nodded in agreement.

Great was he in learning, and great was he in saintliness and character. But even these qualities, rare as they are, would not fully explain why he possessed so unique a hold upon the Jewish heart. He was one of the most beloved figures in Jewish life. Bialik and he, were the most popular men in all Palestine, enjoying the affections of all classes of Jews, regardless of party or class.

What was it that gave him this unique position? The answer lies in his unbounded love for the Jewish people and his great and never faltering love for *Eretz Israel*. His love for the Jewish people was akin to that which filled the heart of R. Levi Yitzchok of Berditchov, of whom a recent writer on Hassidism said: "R. Levi Yitzchok loved God and loved Judaism, but his love for the Jews surpassed his love for both" (Jacob S. Minkin: "The Romance of Hassidism"). Rabbi Kook literally could not conceive of a bad Jew. To him indeed might be applied the biblical words: "He beheld not iniquity in Jacob, neither hath he seen perverseness in Israel" (Numbers 23:21). That explains his great love for the *Chalutzim* in Palestine, even though many of them were lax in their observance of the ceremonial law. "If they are capable of such sacrifices in behalf of the Jewish people and in behalf of the Jewish land", he said, "it shows that there is a divine spark of spiritual beauty within them, and if they fail in religious observance, the fault is not theirs but in circumstances over which they had no control".

He developed a whole religious-philosophic theory about the Jew, to explain his conception of Jewish perfection. "In every Jew there are two factors, two influences, — the *Koach Habechirah, Vekoach Hasegulah*—the power of free will or choice, and the power that is uniquely inherent in him. Jews may fail and be weak in the power to choose wisely, understandingly and dutifully, both in ideas and in deeds; nevertheless, whether they will it or not, *Or Hasegulah Meir Bohem*"

the light of this uniquely inherent urge and compulsion kindles within them.

I recall a beautiful sermon I heard him preach in the old *Churvah* Synagogue on Passover, in which he lovingly spoke of the German Jews who were returning *home* to *Eretz Israel*, and which beautifully illustrates the overpowering love that was his for all his people. "Twice is the Jew enjoined to eat Matzoh on Passover eve, at the beginning of the meal, and at the end, when he tastes the *Afikoman*, known in Rabbinic language as *Tzafun*, 'hidden'. Which of the two Mitzvoth or duties is the more important?" Thus he began with a simple discussion of Jewish law, and after a display of legal reasoning he proved that the latter, the Mitzvoh of *Tzafun* was the more important. "These two Matzoh represent mystically two types of Jews, the Jew whose Judaism, like the first Matzoh attractively displayed on the Seder table, is always visible and always to the fore, and the Jew whose Judaism, like the *Tzafun* Matzoh, is hidden and almost unknown. We often think slightly of that type of Jew, because he seems to us to be lost to all Jewish life. But there is no lost Jew. Times come when that hidden spark suddenly appears and assumes the aspect of a mighty flame of loyalty and devotion. It is the greatest duty of our people today to lovingly embrace these Jews, who in the past, may have appeared as *Tzafun*, hidden and lost, but who today are giving their very lives to the upbuilding of the Jewish people in the Jewish land!"

So great was his love for the builders of Palestine that numerous legends have already arisen about this phase of his character, legends which have captivated the heart and mind of every Palestinian Jew. One of these anecdotes has already become a classic in Jewish literature. A group of men appeared before him and in vehement tones not only upbraided the Chalutzim in Palestine for their violations of ritual law, but also denounced him for his friendly attitude towards them. Without anger or malice, he turned to them and said: "My friends, what are you crying about? In our ancient Temple there was one spot, the Holy of Holies, where no one except the High Priest dared to enter,—and even he only on the Day of Atonement. But while the Temple was being built, the carpenters, the painters and the other laborers entered as frequently as they wished, even in their dirty boots. Leave our

young people alone—they are building our Temple of Jewish life."

Not that he ever failed to emphasize to all Jews the importance of religious observance and their duty to preserve the traditional heritage of their people. But he adhered to the Rabbinic dictum: "The words of the Torah-Benachas Nishnain are listened to when spoken pleasantly." His appearance at the festivities which marked the laying of the cornerstone of the Synagogue Center that is being erected by the United Synagogue of America, in Jerusalem, is a classic example of this method that he ever displayed to spread the influence of Jewish religion in Jewish life. Brilliantly did he analyze all the advantages which the Center idea has for Jewish life, and brilliantly too did he analyze the dangers that lie in its path. "It is good to bring all secular activities closer to the walls of the Synagogue, and to bring the influence of sanctity upon the ordinary acts of life. But we Jews speak not only of the separation of sacred and profane but also of the 'separation between sacred and sacred'. In the Center the Jew must be conscious of this distinction, that though all the actions of life are sacred there is something that is more holy and of added sanctity. That is represented by the Synagogue itself".

His unbounded love for all Jews, his readiness to defend all Jews who worked in the upbuilding of Palestine, was not appreciated in certain quarters, and he suffered from opposition and antagonism. But that love could not be shaken. "Here I take my stand," he writes, "and shall not be moved: to bring Jews nearer, not to drive them away, and to endeavor to draw closer even those who are farthest removed from us!"

Next to his love for the Jewish people we must note his love for the Jewish land. Here, again, his love is wrapped in mysticism. "From this land there emanates a holy light which penetrates and saturates the life of every Jew." "This land can cure all the failings and all the defects that have come upon the Jew." This land and this people were for him indissolubly bound together. When he was forced to live in England during the World War, his heart gave him no peace because he felt that he was torn from his beloved. An interesting fact is recorded in one of his letters of those days. He was asked by another rabbi for a Responsum to a certain *She'elah*, a question

(Continued on Page 26)

What Happened During the Month

A DIGEST OF VITAL JEWISH NEWS

By LESTER LYONS

WHEN James G. MacDonald, appointed by the League of Nations as High Commissioner for Refugees from Germany, resigned his office last year, he strikingly portrayed the results of the persecution of the Jews and other minority groups in Germany. Pointing out the necessity for removing the source of, as well as alleviating, their afflictions, he recommended in his letter of resignation, "That the moral authority of the League of Nations and the States Members of the League . . . be directed toward a determined appeal to the German government in the name of humanity and of the principles of the public law of Europe." That letter, along with the general question of refugee protection, was placed on the agenda of the League for discussion this September.

Last month it was revealed by a number of distinguished Jews and gentiles, including Sol M. Stroock, Chairman of the Executive Committee of the American Jewish Committee, Dr. Henry Smith Leiper, Acting Chairman of the American Christian Committee on Refugees from Germany, and Professor Morris Raphael Cohen of the College of the City of New York, that a petition, reaffirming Mr. MacDonald's recommendation and appealing for League intercession in behalf of the oppressed minorities in Germany, will be presented to the League by an "important member nation" for inclusion in its agenda at its September meeting. The sponsors of this document are important Jewish and Christian organizations throughout the world, among which are the American Christian Committee for German Refugees, the American Jewish Committee, B'nai B'rith, Women's International League for Peace and Freedom, Alliance Israélite Universelle, and Comité pour le défense d'Israélites. It will represent the first appeal concerning the German situation to be submitted formally to the League for official action.

The appeal invokes the poignant and fundamental principles of humanity. Skeptics of the efficacy of a plea of that kind, however, will be gratified to learn that the petition also has a firmer and perhaps more practical basis. Embodying the results of over ten months'

exhaustive research and labor on the part of foremost international legal experts, the petition is powerfully reinforced by a sixty-page brief which cogently marshalls historical precedents and legal arguments, and demonstrates that, "The right of a State to legislate toward its own nationals or those within its jurisdiction is not an absolute power, the illegal consequences of which other States or the international community are obliged to suffer in silence", and that the scope and effects of the policies of the German government toward oppressed minorities authorize appropriate remonstration by the League.

The document shows clearly how the acts of the German government toward its minority groups have resulted in the casting of burdens on, or the violations of the rights of, other countries. The forced emigration from Germany of thousands of individuals, impoverished and debilitated, has caused an imposition upon the territory of neighboring states. To mention an instance occurring after the preparation of that petition, Jewish German nationals returning to Germany from Spain on official refugee transports have been discriminated against by the government and have been ordered to leave German territory within twenty-four hours under risk of confinement in detention camps. Further, various problems with respect to these émigrés have been created as a result of the refusal of the German government to accord them full diplomatic protection in other countries. Again, attempts on the part of the German government to exercise extra-territorial criminal jurisdiction has resulted in terror and violence in neighboring states.

Reminding the League that the very principles upon which the League was founded are being threatened, that persecution of minorities is one of the most dangerous causes of international bitterness and conflict, the petition calls attention to the violation by Germany of the pledges made by it at the Peace Conference in 1919 to preserve equality of rights of minorities of every race, language, belief or color.

The League is asked to intervene, therefore, not only "on humanitarian grounds, but also because the actions and policies of the German National Socialist Government, having their immediate effects and working direct injury in the territory of other States, constitute a series of violations of these States, as well as a breach of solemn international undertakings and obligations."

Those who may believe that governmental support or approval of this petition may be gratuitous or constitute an unfriendly gesture should be reminded that our own government has on a number of occasions courageously and humanely lifted its voice for the oppressed of other nations. Thus, during the Rumanian outrages against the Jews in 1902, Secretary of State John Hay, in a note sent to the Rumanian government, took issue with "the arbitrary and controvertible premises that native Jews of Rumania, domiciled there for centuries, are not subject to foreign protection." As he declared, "This government cannot be a tacit party to such an international wrong. It is constrained to protest against the treatment to which the Jews of Rumania are subjected, not alone because it has unimpeachable grounds to remonstrate against the resultant injury to itself, but in the name of humanity."

It is to be hoped that the number of organizations participating in the sponsorship of this petition will so increase that when it is ultimately submitted to the League it may be remarked that not a single influential or responsible organization concerned with the protection or advancement of the interests of Jewry or groups similarly situated has failed to lend a helping hand in a situation which calls for unanimity of action. Unseemly politics and narrow-minded views have all too frequently hindered concerted action calculated to promote the well-being of the Jewish people. This is one case where such a consequence would be especially abhorrent and short-sighted.

Thus far, neither the American Jewish Congress nor the World Jewish (Continued on next Page)

ish Congress has joined in sponsoring the petition. Adverse criticism of such failure on their part may, however, be premature at present since it is possible that they may yet so participate. There is nothing in their constitution or purposes which would impede such participation.

* * *

The World Jewish Congress, the first in history, met in Geneva during the early part of August. Although attended by about 300 delegates from 32 nations the Congress did not represent all Jewry. About two-thirds of the world's 16,000,000 Jews were not represented, and many important groups and organizations, including the American Jewish Committee, B'nai B'rith and the British Board of Jewish Deputies, have opposed the Congress.

The avowed object of the Congress "is to form a voluntary cooperative union of Jewish communities and organizations of the world in order to act on behalf of world Jewry in relation to common Jewish problems."

The resolutions adopted by the Congress included the following: a call on the Jewish communities of the world to continue to boycott German products and services "as a measure in defense of Jewish honor"; a "most urgent appeal" to Great Britain and the League of Nations not to yield even temporarily to the present Arab terrorism and sabotage in Palestine or to limit Jewish immigration there but to remain firmly loyal to the Balfour Declaration and the Palestine Mandate; the calling of a committee of experts to study the creation of a Jewish emigration bank, primarily to liquidate emigrants' fortunes; an appeal to all governments to facilitate immigration; the establishing of a central bureau to combat anti-Semitic propaganda, take legal action against anti-Semitic libels and obtain legislative condemnation of anti-Semitic activities; a solemn protest against the "barbarous persecution of the Jew in Germany" and an invitation to all Jewry to answer Germany's challenge "with energetic resistance until full moral, legal and civil equality is restored to German Jewry and until hatred and the defamation of Jewish history and of the honor of the Jewish people cease;" the thanking of former Commissioner James G. MacDonald for his work regarding German refugees, and a request that the September League Assembly cause the legalization of the residence of all refugees expelled from Germany; a demand that the countries

of residence grant the right to employment to all refugees; negotiations with Russia to remove the restrictions on the Jewish language, Jewish religion and Zionism; instructions to the committee on relief to devise a concrete plan for relief and to obtain the cooperation of other Jewish as well as non-Jewish agencies; and the undertaking of an

Brooklyn Jewish Center Review

inquiry into the economic opportunities of Jews in countries where they now live and those offering immigration possibilities.

The Congress is to be elected democratically every four years and is to sit biennially. Elections are to be held by direct and proportional ballot and

(Continued on Page 16)

HEROD*

A Psychoanalytical Study of a Tyrant King and Great Lover

By DR. ISRAEL H. LEVINTHAL

RABBI JACOB MINKIN, whose recent work, "The Romance of Hassidism", has won him such acclaim from all lovers of Jewish literature, has now added another laurel to his literary fame. Again he unfurls for us an epoch in Jewish history, this time weaving the story of events around the king — Herod — whose very name brought terror to the hearts of the Jews not only in his day but ever since as well.

With an artistry in words and pictures, the author transports the reader into that tragic century before the common era and makes him relive the fateful events that marked Herod's long and eventful reign. How this Idumean —stranger to the Jewish fold—became the ruler of Israel, how he brought splendor to the kingdom, built its palaces and rebuilt the Temple of God, is portrayed for us in language that holds the reader enraptured. You get an intimate glimpse into the relationships that existed between Herod and the great figures in Roman, Greek and Egyptian history. Herod's dealings with Mark Anthony, Pompey, Julius Caesar, Cassius, Augustus, and above all, his successful evasion of the charms of Cleopatra, are presented in such a skillful fashion that you are made to feel that it is a work of fiction, not real history, that you are reading. And the dramatic portrayal of the butcheries and murders of which Herod was guilty—a record that is hardly paralleled in history, and includes the slaying of many of his own flesh and blood, his two sons among them—makes the reader wonder once more whether it is fact or fiction that is here being revealed. And then the story of Herod's love for Mariamne, the most beautiful and most illustrious daughter of Israel in her day, scion of the Hasmonean Dynasty, who was also destined to

meet the fate of the others in her family when she was murdered by her husband in a fit of jealous rage, and finally the torment that Herod endured in expiation of that murder, is a story that, as told by Minkin, matches the greatest love tragedies in history.

But Rabbi Minkin does more than merely give us a recital of these events, fascinating as his recital is. He delves into the inner soul of this tyrant king; he penetrates his subconsciousness and thus tries to explain these almost contradictory aspects of Herod's nature and acts. How he could desire to be of such great benefit to his country and at the same time do it so much harm, how he could love Mariamne so passionately and yet slay her so brutally, how he could build and destroy at the same time,—all these opposing forces that seemed to work havoc in Herod's mind are well analyzed by the writer, making the volume a rare psychoanalytical study of a king whose reign has baffled many a student of history. Rabbi Minkin's study transforms at times the hatred and revulsion which the ordinary history student feels towards Herod into sympathetic understanding. He would have us regard him in a new light. But it is all achieved so beautifully and so artistically that even the unconvinced will admire the attempt.

For all those who enjoy biographical studies,—and biography is the ruling trend in literature today,—this new volume by Rabbi Minkin is heartily recommended as a work of literary art and charm that will give the reader delight and knowledge,—a combination not too frequently found in biographies today.

* "Herod—a Biography", by Jacob S. Minkin. The Macmillan Co., N. Y. 1936.

IT MAY BE JUST AS WELL THERE WERE FEW JEWS IN THE OLYMPICS

By PAUL G. GOLDBERG

THE 1936 Olympic games, the fulfillment of which more than one international figure secretly feared — or hoped — would never come to pass, is now part of history. For the record books, which skim the surface only with meters and names, the United States team reaffirmed its supremacy in sports by carrying off the track and field and swimming championships, the major honors of the games, but if you believe your Nazi press, the theory of Nordic supremacy was substantiated by the fact that the Germans scored highest in points. They judiciously overlook the fact that this high compilation was made possible by surpassing skill in minor and little-known sports.

And if you want to know the truth, Herr Streicher will inform you in *Der Stürmer*, and Hitler's *Becobachter* and *Der Angriff* will immediately concur, that the United States actually did not win even the track and field titles, which symbolize Olympic championshipship. For did not a "black legion," consisting of Jesse Owens, John Woodruff, Ralph Metcalfe, Fritz Pollard and Corny Johnson, make possible the American triumph? Of course the Negroes are not to be included in the category of United States humanity, so when you discount the tallies they compiled, you discover that the German team actually won all prizes.

It may be just as well that the Jew did not figure very prominently in the games, for had this race succeeded in scoring, argumentative juggling would again have been introduced, conclusive proving that the United States (or any nation bolstered by Jewish strength) was far inferior to the Teutons.

Now for a hasty look at the surface: Truth to tell, the games in general were very well managed. The press facilities, though, were bound by red tape, and created an unpleasant atmosphere. German Gestapo spies were stationed among the foreign correspondents, taking their place in the press box ostensibly as reporters. They barely lifted a finger, so incomplete was the deception, but peered over the shoulders of the correspondents, carefully noting what they were writing. Tension resulted, but generally this interference was brushed aside by the

nuisance created through the inability of the reporters to discover who was doing what on the field below. It took hours at times to produce the winners of the different events.

Otherwise things went in ship-shape fashion. The athletes were comfortable (that is, the men), the contests were run off according to schedule, celebrations and receptions were frequent and everybody was made to feel at home. The women athletes complained that their quarters were not sufficiently heated. It seems that for feminine protection, these girls were removed ten miles from Olympic Village to private quarters, but these rooms were cold. The building was promptly dubbed "Freezing Village," thereby increasing the hostility the girls had towards the American Olympic Committee which had previously incensed them with the dismissal of Mrs. Eleanor Holm Jarrett.

The swimmers from this country had prior to this met with a strange welcome. They were allotted only one towel each a week and the food proved greasily fried. Their complaints, however, resulted in adjustment, though ill feeling was created towards the Germans.

The U. S. athletes in general had cause to complain, not against the Nazis, but against the American Olympic officials, headed by the "road company Hitler." Avery Brundage, and his chief stooge, Gustavus Town Kirby. The team was quartered in tourist rooms on the boats while the officials enjoyed first class comforts; a caste system resulted. This aggravation was eventually brought to a head when Brundage ordered Jesse Owens to proceed to Sweden for a meet by which the A. A. U. was to slice a juicy 10 per cent profit. Owens, refusing to be regimented and exploited, then made his now-famous hegira.

But the Nazis behaved themselves differently, viz., like gentlemen. "Death was to take a holiday," Louis F. Gittler forecast in the Aug. 1 issue of the *Nation*, and the Germans had been instructed two or three weeks before to be careful how they existed. Foreigners were to be questioned before being

manhandled, not roughed prior to a quizzing, as was the general rule. The Germans were told to smile and act nice. It was a festive occasion and the venture that had caused an outlay of millions of dollars had to prove successful. The government was counting on revenues resulting from the games, so the visitors had to be treated as guests, that is, paying guests.

The Army had taken over the construction of the Olympic Village and with typical Teutonic thoroughness had produced a most satisfactory job. The work was under the aegis of one Capt. Wolfgang Fuerstner of whom it was said that one drop of blood of every four in his body was Jewish. Capt. Fuerstner certainly deserved promotion or at least praise for the excellent job he had done, except for two detrimental factors: he was part-Aryan, a borderline-Nordic, and he was cordially hated by V. Tschauder-Osten, the official sports Fuhrer, who desired the credit for the Olympic Village.

So what eventually happened was what had been strikingly dramatized two years earlier by Clifford Odets in "Till the Day I Day." Exposed, humiliated, faced with the prospect of being dismissed from the army because of his Jewishness (now that the Olympics were over the Jew-purge was to be resumed), Capt. Fuerstner committed suicide. The first official report was that he had died in an automobile crash. Then the truth leaked out.

The Germans themselves were responsible for no other melodramatics. After all they were the host nation; the International Olympic Committee actually was conducting the enterprise and when dissension and hatred flared up, ominous and frightening, the Nazis escaped being scorched by it in the protection of the five rings. Such dissension came suddenly on a soccer field. Peru had apparently defeated Italy when the referee rendered an unfavorable verdict, thereby resulting in a ruling to re-play the game. Peru in a huff withdrew its team, urged all South American contingents to similarly stalk out in indignation, and the German consulate in Lima was stoned. Handily,

(Continued on next Page)

however, the Communists were made to blame for this attack, so the affair finally went down as a red uprising. Complaints also were raised about boxing decisions but nothing serious resulted.

How about the Jew? Did he figure prominently, either as a hero or a goat?

Fortunately there were too few Jews competing. Most of them, in all countries, refused to be drafted for the glorification of Hitlerdom. The captain of the French tobogganning team had set the pace last winter when he spurned offers to go Garmisch for the snow games. The leading walker of Canada, probably the best in the world, similarly refused to compete. The 92d St. Y. M. H. A. walkers, rated among the best, announced their intention to turn down the trials. Only two Jews, other than Miss Helene Mayer, the half-Jewish German girl, appeared to be anxious to make this free trip through Europe. They were Marty Glickman, a Brooklyn boy by way of James Madison High School, now at Syracuse, and Sam Stoller of Cincinnati, both sprinters.

Glickman, clad in the silks, surprisingly enough, of the Grand St. Boys Association, and Stoller both were included on the 400-meter relay team and had, it seems, been successful in tryouts on the day previous to the running of their event. But reports came to the American camp that the Germans had a great team, so Coach Lawson Robertson felt he had to draft Owens to insure another victory.

This was perfectly all right, except that assistant coach Dean Cromwell, of the University of Southern California, suddenly insisted that his two former pupils, Frank Wykoff and Foy Draper, who had been beaten in the trials by the Jewish boys, replace them. Robertson then made a grand shift on the morning of the race, substituting Wykoff and Draper and Metcalfe, who had also been beaten by the Jews. This team subsequently won in world record time.

Stoller claimed he had been ousted because of favoritism, carefully avoiding a charge of anti-Semitism. Judge Jeremiah T. Mahoney in New York claimed it was Jew-baiting. Whatever the real reason, both Jewish boys, had stepped into a mess of trouble. The Gentiles refused to sympathize with them, and their fellow-Jews said it "served them right." Stoller, on Aug.

9, dramatically announced to the American press that he was quitting running as a result.

In addition to the complaints registered by Stoller, Glickman, Mrs. Jarrett, Owens and the women athletes, there were additional jibes for the American committee. This august body hasn't heard the last of it yet. The boys and girls who came home late

The Third Leg

By Martin Buber

WHEN Rabbi Ezekiel came to Prague he addressed his congregation every Sabbath upon the same subject: the city's need, the plight of the poverty-stricken. Eventually the people regarded his appeal as a sermon and were annoyed at its monotony.

Then, on a very busy market day, the Rabbi appeared at the market place and stood motionless in the midst of the thickest crowds. To those who knew him his conduct was incomprehensible. Nobody, however, ventured to question him until at length an onlooker, who believed himself an intimate friend of the Rabbi's, broke the silence and asked:

"What is our Rabbi doing here?"

Forthwith Rabbi Ezekiel began:

"When a table has three legs and a piece of one is broken off, what does he do? One props up the leg as well as one can and the table stands again. When, however, a second leg breaks, another support will not make the table stand. What does one do in that case? One shortens the third leg and the table stands once more."

"Our sages say: 'The world stands on three things—Learning, Religious Service, and Deeds of Loving Kindness.' When a sanctuary is destroyed then the leg of Religious Service is broken. Our sages provide a support for it in the dictum: 'By prayer is meant service of the heart.' When, however, Deeds of Loving Kindness vanish and the second leg is impaired, how shall the world continue?"

"That is why I left the study and came to the market. We must shorten the leg of Learning so that the table of the world will stand firmly."

last month are still venting their wrath.

Mrs. Dorothy Poynto Hill declared that Mrs. Jarret's dismissal on the grounds of intoxication was outrageous. She charged the officials with being drunk themselves and snubbing their charges.

A "mock trial", enacted on the Manhattan going across, also attracted fire. It was described as the filthiest spectacle clean-living athletes had ever witnessed all under the benign supervision of Kirby and Brundage.

Gene Venzke averred that the athletes were being used as "freak" attractions.

"The applause the Americans received in Berlin, it seems to me, didn't ring true. The Nazis went crazy when one of their number won a third or fourth place. We got sick and tired of watching people give the Nazi salute. We saw Hitler refuse to shake hands with Owens."

The whole affair was clouded by a desire on the part of the officials to economize at the expense of the comfort of the competitors, with the result that they suffered. "It cost every one at least \$50 to participate, and when Brundage came to the Village to see us, he strutted down the streets like a king."

The Olympic games are over but their repercussion is still to be felt. Brundage faces a law suit for maligning the private life of Mrs. Jarrett. Owens is capitalizing as a professional, having attracted additional publicity by goose-stepping for Hitler and saying of der Fuhrer that he was "all right"—though how Hitler will regard this, and the German broad jumper who insisted upon idolizing Owens, there is no way of knowing.

The repercussion is being felt right now, for the Olympic proved eminently unprofitable, in terms of cold cash, and Hitler finds his financial predicament worse than ever.

I'm pessimistic enough to venture that there will be no 1940 Olympics. It is a pity that the last one had to be held in Germany. By the way, the '40 games are scheduled for Japan, so if a world disaster is miraculously averted, look for William Randolph Hearst to swing into action for the first time in five years in an anti-Olympic crusade.

BROOKLYN JEWISH CENTER ACTIVITIES

OUR ROSH HASHONAH SERVICES

Rosh Hashonah Services, both in the Main Synagogue and in the Auditorium, will be held on Wednesday and Thursday evenings, September 16th and 17th, at seven o'clock and on Thursday and Friday mornings, September 17th and 18th, at seven o'clock. The services on both days will be conducted by Rev. Kantor, assisted by L. M. Frohman and his augmented choir.

The first day, Rabbi Levinthal will preach the sermon on the theme: "Arise, Sing in the Night!". On Friday morning, the subject of his sermon will be: "Three Words that Tell the World's Tragedy". The sermons, both on Thursday and Friday mornings will begin not later than 10:30 o'clock and it is very important that the members be in their seats before that hour.

Services for the Day of Atonement (Yom Kippur) will be held on Friday evening, September 25th, at 6:45 o'clock, and on Saturday, September 26, at seven a. m. At the Kol Nidre Services, Rabbi Levinthal will preach on the subject: "Awake and Live". On Yom Kippur day, he will have a special message for our youth and will speak on the subject: "What Ails our Youth".

The services in the Auditorium will be held at the same hours as listed above; and will be conducted by Rev. M. Locke. The sermons will be delivered by Mr. Benjamin Hirsh of our Hebrew School faculty.

RABBI I. H. LEVINTHAL TO PREACH NEW YEAR SERMON TO CHILDREN SATURDAY, SEPTEMBER 19th

On the Sabbath of Repentance (Shabath Shuvah) September 19th, Rabbi I. H. Levinthal will preach at the services in the Synagogue a special sermonette to the children of our Congregation on "The Value of Self-Examination". We trust that the parents will see to it that their children attend this service and so learn from the Rabbi the significance of those Holy Days. The sermon will be preached at 10:45.

FORUM SEASON TO OPEN OCT. 19

Mr. Max Herzfeld, chairman of the Forum and Education Committee, announces that the season of our weekly Forums will open on Monday evening, October 19th. The Forum will meet, as heretofore, every Monday evening.

The Committee is now making arrangements for the appearance of prominent lecturers who will address our Forum on matters of interest. Further details will be announced in future issues of our weekly Bulletin and monthly Review.

ITTAMAR BEN AVI AT CENTER SEPTEMBER 24th

Under the auspices of the Eastern Parkway Zionist District, Ittamar Ben Avi, well-known Palestinian editor and leader, will address a meeting to be held at the Center on Thursday evening, September 24th. Hon. William I. Siegel, President of the District, will preside. All members of the Center and their friends are cordially invited.

INSTITUTE OF JEWISH STUDIES FOR ADULTS TO HOLD OPENING SES- SION MONDAY EVENING, OCT. 5th

The fourth year of our Institute of Jewish Studies for Adults will begin this year with an opening rally of all former and new students on Monday evening, October 5th, at 8:15 o'clock. Rabbi Levinthal will then announce the various courses that will be given this year and the names of the members of the faculty.

We hope that the Institute, which has achieved such a fine reputation for this work in adult and Jewish education, will continue the splendid program this year. We trust that many men and women of our Center will avail themselves of the opportunity that the Institute offers to become better acquainted with the culture of our people.

MR. HALEVI RETURNS FROM PALES- TINE TO OUR CENTER SCHOOL

Mr. Mordecai Halevi, who was the head teacher of our Hebrew School ever since its organization and who left

for Palestine two years ago, has returned to our school where he will resume his former post. Mr. Halevi, while in Palestine, was the principal of the Secondary Agricultural School in Pardes Hana, one of the best known schools in all Palestine. His experiences in Palestine will be of invaluable aid in his work in our own Hebrew School. We feel confident that his return will add much value to the progress and efficiency in our school.

SUNDAY SCHOOL OPENS SEPT. 27th

The Sunday School of our Center, which provides instruction in Jewish History and Religion to those of our boys and girls who cannot attend the Hebrew School, will open for the season's work on Sunday morning, September 27th (the day following Yom Kippur) at ten o'clock. As standard time is resumed on that day, the children will please take note that this refers to ten o'clock standard and not daylight saving time. All former pupils are asked to be in their places in the Beth Hamedrash on the synagogue floor at that hour when they will be assigned to their proper teacher and classroom.

New pupils are being registered now and will also be registered on September 27th. There is no charge for tuition in the Sunday School to children of Center members and a nominal charge of \$10.00 for the year to children of non-members.

FIRST SOCIAL EVENT OCTOBER 6th

Due to the fact that Simchas Torah falls on Friday, the usual Simchas Torah Dinner will be dispensed with this year. Instead, the Social Committee, under the chairmanship of Mr. Maurice Bernhardt, is arranging to open the season with a membership rally, followed by entertainment and refreshments. This rally will be held during Chol Hamoed Succoth, Tuesday evening, October 6th.

Members of the Center, men and women as well as their sons and daughters, are invited to attend.

HEBREW SCHOOL NOW OPEN

The afternoon Hebrew School of our Center has opened for the season with an enlarged enrollment.

We urge all former pupils who have not as yet, returned, to do so at once so as not to miss any of the term's work. Registration for new pupils, boys and girls, is now taking place. In addition to the Five Day a Week School, we have a Three Day a Week School, primarily for girls but which will also accommodate those boys who cannot attend the Five Day a Week Department.

For those boys and girls who attend High School and who are forced to take the afternoon session there, we are planning a special session that will meet in the morning. Parents of such boys and girls are urged to get in touch with our Hebrew School office immediately.

Graduates of our Hebrew School, Center Academy and of other Hebrew Schools who desire to continue their Hebrew studies, are asked to communicate with our office at once as a class of such boys and girls is now being formed, which will meet twice or three times weekly.

SISTERHOOD INVITATION TEA OCTOBER 5th

The Sisterhood of the Center will open its social season with an Invitation Tea and Membership Meeting to be held on Monday afternoon, October 5, at two o'clock. An interesting program of entertainment is being arranged for that occasion. Rabbi Levinthal will deliver an address.

All women of the Center are requested to reserve that afternoon and attend this important function.

BAR MITZVAH

Congratulations and best wishes are extended to Mr. and Mrs. Milton J. Kirschman of 364 Crown Street, upon the Bar Mitzvah of their son, Samuel H., which was held at the Center Saturday, September 12th.

CENTER RESTAURANT TO OPEN FOR THE SEASON OCTOBER 11th

The restaurant of the Center will reopen for the season immediately following the Holidays, on Sunday, October 11th. The department will be open from noon to five p. m. every Sunday during the season.

Greetings From The Officers

The officers of the Center take this means of wishing the members of the institution a year blessed with health, happiness and contentment.

We are grateful to all the men and women composing the large Center family for their cooperation during the past year. We shall look forward hopefully to continued support which will enable the institution to continue its useful and praiseworthy activities.

Leshono Tovo Tikosevu!

JOSEPH M. SCHWARTZ,
President

HENRY SEINFEL, *Vice-President*

HYMAN AARON, *Vice-President*

MAX HERZFELD, *Secretary*

BENJAMIN J. KLINE, *Treasurer*

THE SISTERHOOD'S NEW YEAR GREETING

In behalf of the officers of the Sisterhood, I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

MRS. ALBERT WITTY,
President

GREETINGS FOR THE NEW YEAR

In behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families cordial greetings and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,
Administrative Director

PERSONAL

Congratulations and best wishes are extended to Mr. Harry Zankel, son of Mr. and Mrs. Louis Zankel of 1505 President Street, who passed the Bar.

CENTER TO PUBLISH ROSTER OF ITS MEMBERSHIP ANNUALLY

In accordance with a decision adopted at a recent meeting of the Board of Trustees and the Governing Board, the names of all members in good standing will be published annually during the month of December. Members who have not paid their dues for the current year will be given the opportunity to pay their arrears on or before November 15th, so that their names may be included in the list which will appear early in December.

Brooklyn Jewish Center Review

OF INTEREST TO THE WOMEN OF THE CENTER

Our Physical Training Director for Women, Miss Sylvia Baumgarten, is now starting a complete new course in health,—limbering, stretching and reducing exercises. Women of all ages may qualify.

Each calisthenic period will be preceded by a short health talk and any questions pertaining to exercise and health will be answered by the director. Individual exercises will be written out for those who wish to continue their exercises at home. Calisthenic and swimming classes will be run according to schedule only, in order to encourage larger classes. The schedule beginning with the first week of October follows:

Women's Calisthenic Classes: 10:30 to

11 a. m. on Monday and Thursday.

1:30 to 2 p. m. on Tues. and Thurs.

Children's Calisthenic Period: 3:30 to

3:45 p. m. on Tues. and Thurs.

Girls' Tuesday Evening Schedule:

7 to 8:30 p. m. Handball

8:30 to 9 p. m. Calisthenics

9 to 9:45 p. m. Basketball or Volley Ball

9:45 to 10:30 p. m. Swimming

Children's Swimming Classes: 3:45 to

4:30 p. m. on Tues. and Thurs.

Women's Swimming Classes: 11:30

a. m. to 2 p. m. on Tues. and Thurs.

AN INVITATION

The Physical Training Committee under the leadership of Mr. David B. Kaminsky, cordially invites the members of the Center—men, women and children—to make use of the splendid health-giving facilities that the institution offers.

Exercise for health, play: basketball, indoor baseball, handball in the Gym or on our open-air roof, table tennis, join the class in calesthenics or use the hydraulic rowing machine, electric camel, etc.

Our sparkling cool filtered pool is a delight all year around, but especially in the warmer days.

The Bath Department includes hot room, steam room, massage room, hydro-therapeutic room, violet rays, etc. Expert masseurs and masseuses are at your disposal for treatments.

BON VOYAGE

Dr. and Mrs. Benjamin Koven of 1355 President Street, sailed on the S. S. Rex to attend the International Orthopedic Congress to be held at different large cities in Italy. Happy voyage and safe return.

Applications for Membership

- Cantor, Miss Pauline
Res.—883 Franklin Avenue
Bus.—4802—10th Avenue
- Douglas, Dr. William
Married Dentist
Res.—569 Eastern Parkway
Bus.—569 Eastern Parkway
Proposed by Nathan T. Schwartz
and William I. Siegel
- Lubin, Dr. Samuel
Married Physician
Res.—567 Eastern Parkway
Bus.—576 Eastern Parkway
Proposed by Dr. Reuben Finkelstein
- Malmet, Leon
Unmarried Surveyor
Res.—799 Eastern Parkway
Bus.—Welfare Island
- Marcus, Sidney
Unmarried Department Store
Res.—506 Crown Street
Bus.—452 Knickerbocker Avenue
Proposed by Samuel Marcus
- Miron, Abraham
Married Lumber
Res.—432 Brooklyn Avenue
Bus.—268 Johnson Avenue
Proposed by Louis Gordon
- Oginz, Miss Vita Renee
Res.—861 St. Marks Avenue
Proposed by Jacques P. Wise
- Portny, Murray
Married Millinery
Res.—805 St. Marks Avenue
Bus.—36 West 37th Street
Proposed by Philip E. Portny
- Rivkin, Dr. Robert
Married Physician
Res.—448 Stone Avenue
Bus.—448 Stone Avenue
Proposed by Dr. Nathan A. Horowitz
- Scheinman, Isidore
Unmarried Lawyer
Res.—1444 Park Place
Bus.—401 Broadway
- Schnall, Dr. Maurice
Married Dentist
Res.—598 Montgomery Street
Bus.—242 St. Nicholas Avenue
Proposed by Maurice Bernhardt
- Seiderman, Paul
Married Attorney
Res.—1333 President Street
Bus.—Municipal Building
Proposed by Hyman Aaron and
Howard Seiderman
- Silberberg, Leonard
Unmarried
Res.—659 Ocean Avenue
Proposed by Isidor Silberberg

- Voletsky, Harry
Married Plumbing
Res.—165 Crown Street
Bus.—305 Stone Avenue
Proposed by Hyman Aaron
- Zimmerman, Abe
Unmarried Cotton Goods
Res.—462 East 96th Street
Bus.—151 West 28th Street
- The following has applied for reinstatement as a member in the Center:**
- Preston, Harry
Married Sanitary products
Res.—1345 President Street
Bus.—1440 Broadway
Proposed by Dr. Israel H. Levinthal
- EMANUEL GREENBERG, Chairman
Membership Committee**

PERSONAL

Congratulations and best wishes are extended to Mr. Harry Zankel, son of Mr. and Mrs. Louis Zankel of 1505 President Street, who passed the Bar.

CONGRATULATIONS

Congratulations and best wishes are extended to the following:

Mr. and Mrs. Isidor Fine of 135 Eastern Parkway and Mr. and Mrs. Louis Simon of 1373 Carroll Street, upon the birth of a son to their children, Mr. and Mrs. David Fine.

Mr. and Mrs. J. Joshua Goldberg of 591 Ocean Avenue, upon the birth of a daughter on September 7, 1936.

Mr. and Mrs. Henry Holtzmann of 147 West 79th Street, New York City, upon the birth of a son, Edward Oscar, to their children, Mr. and Mrs. David Marshall Holtzmann (nee Arlosoroff) on September 2nd.

Mr. and Mrs. Benjamin J. Kline of 1354 President Street, upon the engagement of their daughter, Helen, to Mr. Philip Goldfarb.

SABBATH SERVICES

Kindling of Candles at 7:00 P. M.
Friday Evening Services at 6:15.

Sabbath Morning Services (Parsha Haazinu) will commence at 8:45 A. M.
Class in Ein Yaacob under the leadership of Mr. Benjamin Hirsh, at 5 P. M.

Mincha Services at 6:00 P. M.

DAILY SERVICES

Morning Services at 7:00 and 8:00 o'clock.

Mincha Services at 7:15 P. M.

MR. and MRS.

MORRIS ROSENFELD

354 New York Avenue
extend to their friends as well as to all the members of the Brooklyn Jewish Center a Happy New Year

MR. and MRS.

MORRIS ROTHKOPF AND FAMILY

704 Empire Boulevard
extend New Year Greetings to all their friends and relatives

Mrs. H. SALIT

wishes all her friends and relatives a very Happy and Prosperous New Year

MR. and MRS.

ABRAHAM SHAPIRO AND FAMILY

725 St. Marks Avenue
extend their best wishes for the New Year to all their friends and relatives

MR. and MRS.

JOSEPH STARK AND FAMILY

789 St. Marks Avenue
extend to their relatives and friends their best wishes for a Happy New Year

MR. and MRS.

MORRIS D. WENDER

1191 Carroll Street

extend to their friends and relatives best wishes for a Happy New Year

MR. and MRS.

I. WIENER AND FAMILY

68 Sterling Street
extend New Year Greetings to their friends and relatives

MR. and MRS.

ALBERT WITTY AND IRWIN

240 Crown Street
extend to their relatives and friends their best wishes for a Happy New Year

MR. and MRS.

HARRY ZIRINSKY

550 Crown Street

extend to their relatives and friends their best wishes for a Happy New Year

WHAT HAPPENED DURING THE MONTH

(Continued from Page 10)

delegations may be sent from the various countries by bodies that are democratically elected and represent the whole Jewish communities there. At least once a year a Central Council of the Congress is to meet. Between meetings of the Council, an Executive Committee, which is to include an Administrative Committee, will function.

The elected officers of the Congress include Federal Judge Julian W. Mack, honorary president; Louis Lipsky, chairman of the Council; Rabbi Stephen S. Wise, chairman of the Executive Committee; Dr. Nahum Goldmann, League of Nations representative of the Jewish Agency for Palestine, chairman of the Administrative Committee; and Louis Sturz, finance secretary of the American Jewish Congress, treasurer.

The Congress is to be incorporated as a permanent organization in Switzerland. Jews from the United States undertook to furnish half of the \$75,000 budget voted to carry on its activities for the first year.

It may be expected that the activities of the World Jewish Congress will be—in fact, they already have been—looked upon with distrust or opposed by both Jewish and gentile factions. Anti-Semites may regard the Congress as a vehicle through which Jewry is attempting to set up a super-Jewish state. Such criticism, however, can be easily dispelled. The very nature of the Congress and the sentiments of Jewry belie such a purpose.

More serious is the criticism coming from the ranks of those already working in behalf of Jewry. They doubt that any appreciable benefits, economically achieved, will result from the work of the Congress. As they see it, the Congress, at worst, will be merely an ineffective debating society, or at best will only duplicate the work of other existing agencies striving to advance or protect the interests of the Jewish people.

For example, the Council for German Jewry, representing Jewish communities in the United States and Great Britain for the purpose of facilitating the resettlement of German Jews in other countries, has recently reported the completion of an eight months' statistical survey of economic conditions throughout the world in an effort to deal with the refugee and im-

migration problems of Jewry. In connection with that work the Council is assembling a fund of \$15,000,000. Auguring well for the successful prosecution of its aims is its executive committee which includes: representing the British group, Sir Herbert Samuel, chairman, Lord Bearsted, Sir Osmond Davigdon Goldsmid, Simon Marks, and Dr. Chaim Weizmann; and representing the American group, Felix M. Warburg, chairman, Morris Rothenberg, Rabbi Stephen S. Wise, Paul Baerweld, and Charles J. Liebman.

In this instance alone, it might seem that any activities undertaken or expenses incurred by the Congress relating to the matters falling within the province of the Council would be unnecessary and wasteful. Reflections of this kind have led critics of the Congress to express the view that the Congress and its agencies "will bring confusion into Jewish life now quite confounded".

But if Jewish life is "now quite confounded", major considerations would lead to the conclusion that it is expedient and essential that a mechanism be established whereby order and unity might be created. The World Jewish Congress conceivably might afford an excellent opportunity for integrating and harmonizing Jewish aspirations and activities devoted to the solution of the problems facing Jewry.

What meagre results a duplication of effort and expense may presently follow from the work of the Congress are no reliable indication of the judgment ultimately to be passed on that organization. The Congress may eventually come to be regarded by Jewry as better calculated to represent it than any other agency and as fulfilling the need of Jewry for a common meeting ground and a common voice. Time and experience, rather than logic, will reveal what contribution to the Jewish cause the Congress will make.

* * *

Jews the world over will await with deep concern the outcome of a pending criminal prosecution in London against the owner and the printer of *The Fascist*, a newspaper, on charges of seditious libel arising out of an attack by them on the Jews. In a recent issue of that paper the Jews were described as "destroying everything good and decent by their dominating influence",

and it was stated that "The alternatives are, first, to kill; secondly, to sterilize, and third, to segregate." In another issue, the Jews were accused of having "practiced ritual murder of Christians in order to obtain fresh blood to mix in their ceremonial Passover bread", and "scores of well-authenticated cases of ritual murder of the most revolting kind" were said to exist.

The defendants have contended, among other things, that a community cannot be libeled. This defense raises a legal question which, in the light of various court decisions on the subject, is not quite free from doubt. Some courts, holding that the libeling of a community constitutes too remote or speculative an injury, if any, to its individual members, have refused to award any damages in a civil action for libel brought by such individuals. These decisions, of course, would not necessarily mean that no injury has resulted to the community as a whole, for which the State, representing the community, might obtain redress by means of a criminal action. Accordingly, criminal prosecutions in such situations have been sustained. There is thus good reason to believe that the English Court will punish the defendants for their despicable calumnias.

It is not through the courts alone, however, that British Jewry is endeavoring to overcome the pernicious onslaughts of Fascist anti-Semitism. Jewish groups, supported also by Gentiles, are springing into being and are taking broad steps for the purpose of resisting and combating Fascist anti-Semitic activities.

Recently, the Ex-Servicemen's Movement against Fascism, consisting of Jews and non-Jews, was formed for the protection of democratic principles. Meetings have been held by the Board of Deputies of British Jews to enlighten the public on the nature and significance of Sir Oswald Mosley's blackshirts and the Imperial British Fascists. The Jewish Labor Council has adopted an eight point program for Jewish defense, which includes: cooperation with all forces combating Fascism, legal action against Anti-Jewish libels, intensification of the German boycott, co-ordination with the Board of Deputies' campaign against anti-Semitic propaganda, and an appeal to Parliament for the prohibition of the wearing of uniforms, the carrying of weapons and the establishment of any organization using racial and religious discrimination and incitement.

With sustained and spirited action by groups such as these, British Jews and their colleagues of other faiths are not only exhibiting a clear perception of what is requisite to frustrate agencies provocative of inter-racial ill-will but are setting a fine example to other nations where such agencies are insidiously or covertly coming into existence.

On this side of the water, libelous attacks on the Jews have also been recently made, comparable in viciousness with the Fascist-inspired libel appearing in England and equally meriting criminal prosecution. In one instance, a Grand Jury indictment in this City has already been handed down. This was against Robert Williams Edmondson, whose propensity for finding Jews at the bottom of everything disliked or opposed by him led him to publish defamatory and abusive matter concerning a number of persons high in public life here.

More sensational are the revelations which appeared in a recent issue of the *New Masses*, relating to a sustained campaign of calumny by James True, a virulent anti-Semite. This zealot, it is said, not content with merely making fantastic charges against the Jews, such as that they "pay Negroes to rape white girls" and that they "caused the World War and the Depression," and have been "plotting the destruction of Christian civilization for 500 years", has also made preparations for and prophesied overt physical attacks against them. According to the *New Masses* report, True has announced that a general massacre of Jews in this country has been scheduled for this month. The Jews are not to be driven out of the country, but, as True is said to have declared, "We're going to bury 'em right here."

* * *

Since last April the world has been hearing with horror and sorrow of the occurrence, almost daily, of acts of terror and violence committed in Palestine by the Arabs against the Jews. Murder, pillage and destruction—these are the accessories used by the Arabs to make effective the general strike carried on by them during the past five months.

The direct and immediate object of the strike has been the stoppage of Jewish immigration to Palestine. The roots of the strike, however, go deeper. Referred to by Arab organs as something than which "There is no expression of nationalism greater and no glory finer," the strike represents an attempt on the part of the Arabs not

only to reduce Jewish influence and activity in Palestine to a negligible minimum but also to rid themselves of the Mandate and to establish an autonomous Arab nation. The Arab leaders, chiefly young men of extreme nationalistic aspirations, have characterized as a "traitor" any one cooperating with the British Government, and have also declared that "Any Arab not showing openly his enmity to Great Britain will be considered pro-government and not an Arab, and he should be boycotted."

The indecision and lack of firmness characterizing the handling of the situation by the British authorities, and their failure to quell the outrages, have been marked. Especially in view of the remarkable self-restraint exhibited by the Palestinian Jews and their refraining, even at what may be deemed the breaking point, from reprisals against their fanatic persecutors, it is difficult for many people not to regard with suspicion and anger the attitude and activities of the government.

As a step toward the solution of the difficulties in Palestine, the British Government has appointed a Royal Commission the principal functions of which will be to inquire into the causes of the disorders and the methods of administration of the Mandate and to make recommendations calculated to obviate further grievances by Jew and Arab.

It was originally believed that with the appointment of the Commission the Arabs would consent to terminate the strike. Continued efforts have been made by high Arab officials, including those in neighboring Arab states, to bring about such a result. These efforts, however, have been futile, the extremist Arab leaders demanding the stoppage of Jewish immigration as a condition of their discontinuing the strike.

What promises to be more effective measures on the part of Great Britain are the recent appointment of General J. G. Dill as the supreme military authority in Palestine, and the sending of a large force of soldiers there. These steps, forecasting the possibility that Palestine will be placed under some sort of martial rule, indicate that the government realizes at last the necessity for acting vigorously in order to assure the maintenance of order. They also indicate that the weakness previously exhibited by the government was the result of a misguided hope that diplomacy alone would be a suitable remedy rather than a desire to prejudice or ignore the interests of the Jews.

It is gratifying to note, meanwhile, the expressions of sympathy and encouragement tendered the Jewish people by numerous gentiles of high position and influence in this country. President Roosevelt, for example, writing in connection with the preparation of the United Palestine Appeal Year Book for 1936, which has been designed to aid a \$3,500,000 drive for the settlement of Jews in Palestine, has supported the view that "men and women of Jewish faith have a right to resettle the land where their faith was born and from which much of our modern civilization has emanated." From United States Senators William H. King, David I. Walsh, Morris Sheppard, and Arthur Capper, and Representative John J. O'Connor of New York, equally encouraging sentiments have recently been received.

BRITAIN'S POLICY in PALESTINE

(Continued from Page 6)

devastating. It is therefore reasonable at least to believe that Britain must now hesitate to bow to Arab demands in the face of Arab violence and lawlessness. It is at least reasonable to hope that the Grand Mufti has overplayed his hand and that Britain, willy-nilly, must be just to the Jew because it must be stern with the Arab in a juncture of events where further weakness will be lethal to the Empire. It is possible at least to expect without undue optimism that Arab demands for prohibition of Jewish emigration and sale of land to Jews will be rejected by Great Britain. The trustee may at long-last have realized that self interest and fidelity to duty have been by the logic of events forced into a mold of identity.

So much for objective uncertainty. One subjective certainty remains — within the Jewish people itself. The strength of the forces opposed to us is physical only. Our power lies in a united insistence upon the legal and moral bases of our claim to Palestine expressed in the Mandate as the deliberate will of the world. The jealousies and division of Jewish life become small and must be compelled to disappear in the face of the larger need for Palestine success. This enemy within the gates—this discord of motive and interest — must be destroyed so that united we may face and battle the enemy without. The dangers which may come in the year 5697 are great; our vision, our courage, our unity must be greater. God grant that they be so!

NEW YEAR GREETINGS

Mr. Moses Ginsberg

1295 PRESIDENT STREET

«»

extends his best wishes for a Happy New Year to all the
Officers, Trustees, Directors and members of the
Center, as well as to his friends and relatives.

BEST WISHES FOR A
HAPPY, HEALTHY NEW YEAR

— are extended by —

BRENNER BROS.

60 DIVISION STREET

NEW YORK, N. Y.

•

To our friends and relatives we extend our sincere wishes for
a Happy New Year

MR. and MRS.
LOUIS BRENNER
AND FAMILY
1462 President Street

MR. and MRS.
PHILLIP BRENNER
AND FAMILY
1416 Carroll Street

NEW YEAR GREETINGS

MR. and MRS.

HERMAN TRIEBITZ

extend greetings for the New Year to their
friends, relatives, officers and members
of the Brooklyn Jewish Center

MR. and MRS.

NAT A. ARVINS

AND FAMILY

extend to all their friends and relatives their
sincerest wishes for a Happy and Pros-
perous New Year

MR. and MRS.

MORRIS BRUCKENFELD

1276 President Street

wish their relatives and friends best
wishes for the New Year

DR. and MRS.

MAX GOLDSTEIN

334 New York Avenue

extend greetings for the New Year to their
friends, relatives and to the Jewish
community in general

NEW YEAR GREETINGS

MR. and MRS.

SAMUEL KATZ

1100 Park Place

extend to their friends and relatives sincere
wishes for a Happy and Prosperous New Year

MR. and MRS.

LEIB LURIE

AND FAMILY

1451 Union Street

extend to their friends and relatives a
Happy and Prosperous New Year

LESHONO TOVO TIKOSEVO

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BEST WISHES FROM

FREDERICK HOLLANDER

MONUMENTAL and MAUSOLEUM WORK

798-800 JAMAICA AVENUE

BROOKLYN, N. Y.

BERG

extend to their relatives, friends and members
of the Brooklyn Jewish Center, their best
wishes for a Happy and Prosperous
New Year

or to all my friends

REENFIELD

spect Place

nd MRS.

I. HAFT

wn Street

est wishes for a
ear to all their
id relatives

Mr. JOSEPH SABEL

extends his best wishes for the New
Year to all his friends and relatives

NEW YEAR GREETINGS

May the New Year bring you
Health and Happiness

MR. and MRS.
LOUIS SIMON
1373 Carroll Street

MR. and MRS.
R. ALBERT

763 Eastern Parkway

wish their relatives and friends a
Happy New Year

MR. and MRS.
MAURICE BERNHARDT
AND FAMILY

604 Empire Boulevard
extend greetings for the New Year to
all their friends and relatives

MR. and MRS.
CHARLES DILBERT

extend New Year Greetings to all
their friends and relatives

MR. and MRS.
HARRY DILBERT

wish their friends and relatives a very
Happy and Prosperous New Year

MR. and MRS.
LOUIS DILBERT

extend best wishes for the New Year
to their friends and relatives

MR. and MRS.
M. FABRIKANT

640 Empire Boulevard
extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
JOSEPH FELDT
AND FAMILY

288 Crown Street
extend their New Year Greetings
to friends and relatives

MR. and MRS.
CHARLES FINE

763 Eastern Parkway
extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
SAMUEL STARK
AND FAMILY

693 Montgomery Street

extend to their friends, family and mem-
bers of the Center their best wishes
for a Happy New Year

DR. and MRS.
R. FINKELSTEIN
AND FAMILY

576 Eastern Parkway

wish their relatives and friends a
Happy and Prosperous New Year

MR. and MRS.
HARRY A. FREEDMAN
AND THEIR CHILDREN

1522 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
SOLOMON GOODMAN
AND FAMILY

596 Montgomery Street

extend best wishes for the New Year
to all their friends and relatives

MR. and MRS.
A. GOTTLIEB

1601 Carroll Street

extend New Year greetings to all
their friends and relatives

MR. and MRS.
NATHAN GROSSMAN

1035 Washington Avenue

extend their best wishes for a
Happy New Year to their
friends and relatives

MR. and MRS.
DAVID HALPERN
AND FAMILY

1540 Union Street

wish their friends and relatives a
Happy and Prosperous New Year

MR. and MRS.

HENRY HOLTZMANN

147 West 70th St., New York City

extend their New Year Greetings to
their friends and relatives

Mr. **BENJAMIN KAPLAN**

1632 Carroll Street

wishes his friends and relatives a
Happy and Prosperous New Year

MR. and MRS.
SAMUEL S. WEISBERG

9 Prospect Park West

extend to their friends and relatives
their best wishes for a Happy
New Year

Mrs. M. KATLOWITZ

extends best wishes for the New Year
to all her friends and relatives

MR. and MRS.
BENJAMIN J. KLINE

1354 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
PHILIP L. LIPSHUTZ
AND SONS

1387 Carroll Street

extend to their relatives and friends
their best wishes for a Happy
New Year

MR. and MRS.
ISADOR LOWENFELD
AND SONS

258 Sullivan Place

extend their New Year Greetings
to their friends and relatives

MR. and MRS.
MEYER NEMEROV

extend their New Year greetings to all
their friends, relatives, directors, trus-
tees, officials and members of the
Center

MR. and MRS.
ABRAHAM PRICE

1299 Carroll Street

extend good wishes for the New Year
to their friends and relatives

MR. and MRS.
HYMAN RACHMIL
AND CHILDREN

1056 President Street

extend to their friends and relatives
their best wishes for a Happy
New Year

MR. and MRS.
HARRIS WEINGOLD

1322 Carroll Street

extend their New Year Greetings to
their friends and relatives

CHIEF RABBI KOOK

(Continued from Page 8)

of Jewish Law. "From the day in which I have become exiled from our Holy Land," he writes in reply, "all the sources of thought seem to have closed for me, and I seem to be unable to explain or to interpret such things in the proper way. This applies both to matters of law as well as to matters of general interest." In those years he would offer a touching prayer: "Have compassion, O God, have mercy, O Lord of mercy, cause me to return to the land of Thy delight!"

He was a real *Chalutz!* No wonder he so understood and so appreciated the *Chalutzim* of his day. For he, too, was a *Chalutz*, a *Chalutz* in the realm of the spirit. The Jewish Community of Jerusalem expressed what was in the heart of the Jews all over the world, when, upon his death, it said: "We lost the High Priest of the generation of Jewish Rebirth!" We could ill afford to lose him now. Oh, how sadly we miss his benign influence, his blessed guidance, his saintly inspiration! Thinking of him, we may say as was said by the Jews on the death of Rav Zeira: "Woe is to Palestine that she lost this object of her delight!"

And yet, great as is our sorrow, we have much for which to offer thanks. We are grateful that he was with us in this generation of Jewish Rebirth to help mould and direct the spiritual life of the new Eretz Israel. We are grateful for the high and lofty standard of spiritual leadership which he has set for the new Jewish life in Palestine. Above all, we are grateful that he was privileged to serve in Palestine and thus to link his life with the new life in that Old New Land. His death, the death of Bialik, of Achad HaAm and of other great lights, have left us orphans. But the fact that these men lived, worked and died in the new Palestine gives us a new ray of hope. We recall the significant tale which the Rabbis delight to tell: "A father and his son were traveling on foot a long distance. The child grew weary and said to the father, 'Where is this land for which we are heading?' and the father replied, 'My child, take this sign for your answer. When you will behold a grave-yard before you be assured that the land is near and that we are approaching our goal!' (Midrash Tehillim to Ps. 20) Sad indeed that these giants of the earth died in Eretz Israel. Eretz Israel is not the same

without their inspiring personalities. But this very fact that they worked and died not in Galnt but in Palestine, that we are beginning to behold the *Bet Hakavorot*, that in itself is our assurance that *Hare Hi Hamdinah Krova Lonu*—that we are approaching this new land of our dreams, that Eretz Israel is coming nearer and nearer to the people of Israel. This old new land, with all that it means to the Jew, will produce for us new giants of the stature of those whose loss we now mourn. "The sun rises and the sun sets" (Eccl. 1.5). The sun of Jewish genius never sets for Jewish life. "No sooner does one great man die, when the sun of a new genius begins to rise." (Midrash Kohelet 1.10). God will not forsake His people. Out of that new life which is now being created for the Jew in the Jewish Land, new sums shall arise to illumine and to enlighten our path; new leaders shall appear, who, like the beloved Rabbi Kook, will guide us and lead us, inspire and bless us!

"AQUITANIA" SOLD TO JEWS

(Continued from Page 3)

man, explained that the procedure was necessary, and that he must insist that the Captain sell him the ship.

The Captain reflected. Finally he decided that he would risk the consequences and agreed to the transfer. Only he would not make himself a party to the bargain via the Jew's coat tail. Some other method would have to be used.

"Then I will give you a penny for the ship," suggested the Jew.

"Alright," said the Captain, and ordered an officer to draw up an agreement.

Here is the document, as it was drawn up, and as it is on file in the office of the "Aquitania":

"Cunard White Star Limited,
Ship: R.M.S. 'Aquitania'
28th August, 1936.
Voyage No. 267, West."

"To the Captain:

"This ship has been bought for the Sabbath for One Cent. It is the property only of the Jews for 24 hours.

(Signed by the Captain)"

Of course, strict examination of the case would necessarily yield the question: why couldn't the Jewish passengers wishing to attend services bring their praying shawls to the synagogue on

Friday afternoon, and leave all their personal belongings in the cabins until the end of Sabbath, thus avoiding the purchase of the ship?

However, the "Aquitania" was bought, and the transaction will go down in marine history.

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